ANTI-SLAVERY BUGLE.

"NO UNION WITH SLAVEHOLDERS."

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In looking over an old file of the Emancipator, we chanced to light upon the following well remembered article of Lewis Tappan, written six years ago, giving his reasons for being opposed to the formation of a third political party. The article has lost none of its force by age; if anything, it has rather gained. We consider it unanswerable. Mr. Tappan has since changed his views on this subject. How he got over his own arguments we are at a loss to know; we should be pleased if he would inform us in the next number of his Reporter.—*Pa. Freeman.*

From the Emancipator.

A THIRD POLITICAL PARTY.

BROTHER LEAVITT.—It is quite manifest that the abolitionists throughout the country understand that the editor of the Emancipator is decidedly in favor of an Anti-Slavery political party, and many of them believe, that as the paper is the organ of the Executive Committee, they, or a majority at least, coincide with you. It is true you have explained the matter, and assured the readers of the Emancipator that you have expressed [illegible] notwithstanding, the Executive Committee have, as yet, taken no action on the subject, it will be generally understood that the Emancipator speaks the sentiments of the committee. Permit me, therefore as a member of that committee, to say that it appears to me highly objectionable to form a distinct political party—not as our friend Alvan Stewart intimates, because those who thus express themselves are not weaned from old party attachments—but for the following, among other reasons:

1. It was not contemplated at the formation of the American Anti-Slavery Society.

2. The Society has disclaimed, from the beginning, any such intention.

3. We shall lose our hold upon the public conscience as moral reformers.

4. It would be thought, and in many instances justly, that we were not disinterested in advancing the cause of the slave and the free people of color, but were aiming after the distinctions and emoluments of office.

5. It would appear to multitudes that we had lost our confidence in moral suasion and appeals to the conscience and hearts of men, and our confidence in the God of the oppressed.

6. Because we should become less influential with the great body of voters of both parties, between which we shall soon hold the balance of power—our moral force being greatly superior to our numerical force.

7. Because associating with political agitators, and employing the best political machinery, would dilute, so to speak, the quality of our Anti-Slavery feelings, faith and zeal.

8. Because it would be taking hold of the matter wrong end foremost—as moral reformers may change the character of political partizans, but political parties are not wont to effect moral revolutions.

9 Because it is but a part of our object to bring about the emancipation of the slaves by the political action of Congress, as it regards the Districts, and by the political action of the States, within their respective jurisdictions—as we aim to bring slaveholders to repentance of the sin of slaveholding, which will be apt to be lost sight of in separate political action.

10. Because the constitution of man is such that political action, as it regards the leaders, especially, is apt to be an absorbing principle to the neglect of moral and religious efforts.

11. Because the policy already pursued, has in many sections of country taught politicians they must set up candidates who will vote for immediate emancipation, and the political equality of the free people of color, or they will not gain the votes of abolitionists, or elect their candidates.

12. Because there is reason to believe that perseverance in the determination to vote irrespective of party, will command the respect, excite the fears, and ultimately bring to terms the leaders in both of the present great political parties of the country.

13. Because the attempt to form a distinct political party would, instead of purifying the politics of the country, throw into the front rank of the anti-slavery cause, men who are aspiring to office, and enlist the activity of multitudes who care little for the sin of slavery, or the moral and religious improvement of the slaveholder, or the enslaved—and thus, instead of purifying the political atmosphere, and inducing the people to vote from moral principle, there would be danger of diminishing the moral feeling of the friends of human rights.

14. Because we should lose, to a great degree, the sympathy, prayers, and aid of abolitionists in other countries, if we descend from our present position, as experience has taught them that the anti-slavery cause has prospered when abolitionists have kept aloof from political partyism.

15. Because we should necessarily array against us all the party feelings of leading politicians throughout the country, whereas, by not adopting separate organizations, numbers of the different parties can act in concert with us on this subject, retaining their present predilections on other subjects.

Allow me to add, that, in this city there are other objections peculiar to this place.

16. Our numerical force is comparatively small—though far from being so small as the aggregate of abolition votes thrown, in the estimation of our opponents, indicates—and will probably continue to be small until the country is regenerated, as large cities are the theatres of physical but not of moral revolutions.

17. The annual disclosure of our small numerical force, at the central place of action, necessarily carries the impression that our moral force is proportionably weak, whereas, a small number of active and unyielding abolitionists with the means entrusted to them, at the centre of foreign and inland intelligence, may, with the blessing of God, set in motion the physical, intellectual and moral energies of hundreds of thousands dispersed over the country.

18. Defeat, in so large a city, is calculated to dishearten coadjutors in other parts of the Union, and to encourage opponents, more than the defeat of ten times the numerical strength of abolitionists elsewhere.

And permit me to say, that I have some personal reasons in addition to the forgoing:

1. The following resolution was adopted at the Fifth annual meeting (1838) on my motion—

"*Resolved*, That we shall deprecate the organization of any abolition political party, but that we recommend [illegible] tions on subjects connected with the abolition of slavery, and to vote irrespective of party for those only who will advocate the principles of universal liberty."

2. I have strenuously asserted, for years, that it was no part of the design or policy of abolitionists to form a distinct political party, and that I could not retain my situation in the Executive Committee if such a material change was to take place in the measures of the Society; and I was among the large majority, at the National Convention at Albany, that opposed the project of separate political organization, but resolved that we would vote only for those who are for immediate emancipation, and deemed it my duty, recently, in this city, to oppose the adoption of an abolition ticket.

Now, dear brother, I have not the vanity to suppose that the foregoing are all the reasons, or all the principal reasons that should deter abolitionists from forming a third political party, nor have I the presumption to think that they are of equal weight, or that very plausible objections cannot be brought against some or all of them. But I may be allowed to say that the reasons on the other side, offered by those experienced politicians Myron Holley and Alvan Stewart, Esqs., (the first in the Rochester Freeman, and the other recently in this city,) have failed to convince me, and many other abolitionists who have foresworn all alliance with either the Democratic or Whig parties, that it is either good policy or sound wisdom, to abandon the high, disinterested, and morally sublime ground originally taken, and for so long a time pursued, by the members of the American Anti-Slavery Society, and to come down to the organization of a distinct political party. Both of those distinguished gentlemen have proved, with great force of reasoning, that a moral obligation rests upon every abolitionist to vote—to vote for good men and true—but neither of them have, so far as I have seen, given cogent reasons why separate political action is necessary, expedient or obligatory.

With esteem, your associate and fellow-laborer,

LEWIS TAPPAN.

New York, Nov., 11, 1839.

From the Liberator.

SPIRIT OF OLD IRELAND!

CORK, Nov. 10th, 1845.

DEAR SIR:

With pleasure I address you. Your name is a household word here—I feel as if I had enjoyed the privilege of your acquaintance. From Old Ireland, I would write a "WORD OF CHEER TO THE LIBERATOR." I am encouraged by Frederick Douglass. A line from Cork, he assured me, would be acceptable. We have received your letter—not inscribed with the cold and inexpressive medium of pen and paper, but on "the living tables of the heart." J. N. Buffum and Frederick Douglass; coming from the Abolitionists of America, were to us a communication most highly prized. On behalf of the ABOLITIONISTS OF CORK, and the multitudes who were delighted listeners at the numerous public meetings called in consequence of their visit, I would thank you, for your part in recommending them to visit these countries.

Here we have had a happy season of successful exertion. The Anti-Slavery movement in the city of Cork will forever feel the impetus it has received from Frederick Douglass. With the abolitionists of America, we desire to hold a fraternal relation. The men and women, bearing that honored name, have our fullest sympathy. We are grateful for having bound up with us in the volume of life, such associations and recollections as our connection with beings so unselfish, free and fearless, is capable of affording. For the future, when you hear the "silver trump of freedom," you will require but little stretch of imagination to hear its responses reverberated from the southern shores of Ireland.—And soon the North will resound with the abolition cry—for Frederick Douglass is on his way, to waken its responses to his soul-inspiring appeals for liberty and light to his oppressed, plundered, and bleeding race. We want, with you, to extend the strong arm of the united moral power of good and true men; and of good and true women, scattered through every country, in one great and sustained effort, to the relief of three millions of human beings who are chained, by those with whom might constitutes right, in waste plains of intellectual desolation that they may be the more readily plundered of the wealth which they are scourged to produce. We want that same united strength, directed to the removal of the three hundred thousand *slaveholders* from the unnatural and imbruting position in which they have placed themselves. If we seek to expel the demon that their contaminating position fosters, and that they, hating the truth and light, regarding us as their worst enemies, raise the clamor of savage and injured men; we, who are in reality, their truest friends, cannot be thus diverted from our purpose. Let them rather weep and howl for the miseries their blindness to their own truest interest must inevitably bring upon themselves. We would address them, in words of friendly warning uttered by the truest of American poets—

"Oh! rouse ye, ere the storm comes forth—
The gathered wrath of God and man—
Like that which wasted Egypt's earth,
When hail and fire above it ran.
[illegible] in the air!
[illegible] underneath!
[illegible] mber where
[illegible] death!"

We had long felt the truth of a principle put forward with great distinctness by Frederick Douglass, in one of his addresses here. It was this—that all true reforms are kindred. However separated by land or sea, they respond to each other's progress, and are accelerated by that sympathy. We long felt that we had even a national, a selfish interest in bringing America up to a consistent advocacy of human rights; that "the spirit of democratic liberty was defiled," and human progress retarded, by the glaring hypocrisy of a nation, which makes the loudest boast of freedom of any nation of the earth,—subjecting to the most hideous system of bodily and mental bondage three millions of its people. We could not then but receive with a warm grasp and a "*Cead Mile Failte*," J. N. Buffum and Frederick Douglass, coming as they did from amongst the truest and purest workers for human progress—the Abolitionists of America. We were sorry that Mr. Buffum had to leave in the midst of our exertions, and that we lost his advocacy at the greater number of public meetings. He is a gentleman in the truest sense of the word, a man that quickly wins on our sympathies.—He soon became endeared to us, and we parted with him with regret.

"His skin may be black, or his skin may be white,
We care na' a fig if his bosom be right"—

says a Scotch song, and the bosom of Frederick Douglass is all right. He is a man of power—a true-hearted man—one of God's best gifts to the world. The fact of his having been a slave in the United States of America, would of itself be sufficient to surround him with interest here—but when seen and heard; the soul of a freeman beaming from his expressive countenance; physical and intellectual power united; his conversation, calm, sustained; his manner, dignified and courteous; his public appeals riveting the attention by their power, force of thought, depth of experience,—every word, as Emerson expresses it, seeming "loaded with life;" and when occasion or subject awakens him thoroughly, bursting into eloquence, trumpet-toned, and soul-stirring,—all the horrors of that abominable system that could doom such a man to chattel bondage, to the whip and fetter—it may be—of an ignorant and imbruted slaveholder—arise before us, and we loathe the crime of those that shout for liberty, make a boast of freedom, yet subject to the chain and scourge one fourth of their fellow-countrymen!

During the short stay of Frederick Douglass in our city, *nine* meetings were summoned in quick succession to listen to his addresses. In the City Court House, we had the first great public meeting—it was crowded to excess. Mr. Douglass had been the previous evening to a great temperance meeting, and aroused the people by his words and presence. At the City Court House, resolutions were adopted, evincing the interest that leading public men took in the subject which Frederick Douglass advocates.

* * * * * * *

Now that Frederick Douglass is departing our city, he goes with the hearty good wishes for his success and the warm personal attachment of a large circle of friends, who have spent many happy hours in his society, and can never forget the pleasures of his intercourse with them.

I am, dear sir,
Yours faithfully,
RALPH VARIAN.

WM. LLOYD GARRISON.

AN IMPORTANT DECISION.

Andrew Hotfield, a free person of color residing in Missouri, without license, was taken before the Recorder in St. Louis, fined $10 and costs, and committed to jail until the fine and costs should be paid. A *habeas corpus* was obtained, and the petitioner appeared before Judge Krum. The following proceedings, reported for the St. Louis *New Era*, then took place.

"Upon the hearing before Judge Krum, the petitioner proved by two witnesses, who had known him from his birth, that he was born in the State of Pennsylvania, of parents who were free, and citizens of that State, and that he had resided in the city of St. Louis about six years. The Constitution and laws of Pennsylvania were also proved, showing that the petitioner was entitled to citizenship in that State. After making this proof, the petitioner's counsel demanded his discharge, on the ground that the Legislature of this State had no constitutional power to require the petitioner to obtain a license before he could be permitted to reside in this State.—The petitioner's counsel relied on the first paragraph of section 2nd, article 4th of the Constitution of the United States, which reads as follows:—"The citizens of each State shall be entitled to all the privileges and immunities of the citizens in the several States." And also the resolution of Congress of the 2nd of March, 1821, declaring the "*fundamental condition*" upon which the State of Missouri was admitted into the Union, and the public act of the General Assembly of Missouri assenting to said "*fundamental condition*." The above "*fundamental condition*" is to the effect that Missouri, in conformity with the 4th clause of the 26th section of the third article of the constitution of said State, by which any citizen of the United States shall be excluded from the enjoyment of any of the privileges and immunities to which such citizens are entitled under the Constitution of the United States. The charged on the 6th of November, 1845.

If this decision be law, how can a free person of color from Pennsylvania be excluded from the right of testifying in Missouri?—And if it be law, how can bond or security be required as a condition to settlement in Ohio, from a colored person emigrating from any of the Eastern States of the Union?

DISUNION—THE CONSTITUTION.

The following extract is from a letter of Henry C. Wright to the editor of the Liberator:

Is any man thinks that any Church or State organization is hurtful to mankind, it is his right and duty to seek its destruction by Christian means. If it be said that I am come to this kingdom to seek aid to overthrow the political and *domestic* institutions of that republic, my answer is, that I have a right so to do. It is my duty, as a man, and a christian, to seek to array the world against American slavery, the American Church and American Republic, as the deadly foes of God and man. It is an honor to any man to be an instrument in enlisting the feelings and arraying the practice of Britain and the world against *American* republicanism and religion, whose corner-stone is SLAVERY. I have no wish to repel the charge that I am in this kingdom for the purpose of arraying against the American Constitution and Union, the public sentiment of the nation, and to seek the aid of the people here to procure their overthrow. And when I say this, it is unnecessary for me to add, that the only aid I wish, or would accept is, that of *moral, and religious influence*. I want to have membership in that slaveholding compact to be regarded as membership of a band of highway robbers. I hope to see that day arrive when an American slaveholder or his apologist—be he President, Ambassador, Doctor of Divinity, or Brigadier—will be received, on his landing in this kingdom, as a pick pocket, a horse thief, or midnight assassin would be received. That day is coming—slowly, but surely.

How can the Liberty party seek to palm upon the world the barefaced falsehood (as it appears to me, I say not that it appears so to them, though it is really past belief that they can bring themselves to think it true) that the Constitution is an anti-slavery document! Would they call the Constitution of *Virginia* an anti-slavery document! It gives a slaveholder political power in proportion to the number of his slaves: in the very words of the Federal Constitution (Art. iii. paragraph 6.) Truth and justice are against them. The framers of that Constitution have left their intentions on record—that they did mean to give constitutional power to slaveholders to represent their human "chattels" under the name of persons—to carry on the foreign trade in slaves and the souls of men for twenty years—and to recapture runaway slaves. I do not believe there can be found on the record of this world a more impudent and reckless attempt to pervert a public document from the real designs of those that framed it. I have no doubt that many who aided to form and adopt that Constitution really hoped and wished that slavery might die out under the government to be based upon it; but those who subscribed that bond knew and acknowledged that it was designed to secure the slaveholders in the enjoyment of their human "chattels" till such times as they should see fit to give them liberty.—They did intend to guard against the efforts of the slaves to free themselves by *arms* or by *flight*. That Liberty party is teaching to the world a philosophy and a religion no less at variance with Christianity than with common honesty, i. e. that they can call God to witness that they will suppress all *servile* insurrections, and efforts of slaves to run away, and then not do it.

From The Herald of Freedom.

A FUGITIVE SLAVE,

Twenty years of age—recently escaped from the evangelical clutch of a pious Baptist Deacon of New Orleans, arrived in our village last week. The poor fellow comes from the very head-quarters of Satan's Kingdom—where the orgies of Hell, complete and transcendent, are performed, and the assistance of other than *earthly* devils, not needed. The poor fellow brings a back all hewn and batterred with the damnable slave-whip and paddle—the initials of his master's name branded into his right arm, by the Baptist cannibal himself—marks of a bullet-shot in his leg, thrown there by the murderous pistol of the same Baptist scoundrel,—and the flesh torn from his ankle, to the very bone and sinew, by the shackle that made fast twelve feet of chain and the iron ball of fifty pounds weight, that he dragged for six long months through the terrible labors of the rice swamp. Dreadful has been the fate of this young man—but the God-like within him, has survived it all—and after a weary flight, encountering dangers and hardships almost beyond the possibility of human endurance, he comes among us a MAN of no ordinary capacity and spirit.

PARKERSBURG PRISONERS.

The *Richmond Compiler* of the 19th ult., says:

The *General Court*, yesterday, took up the important case of the Commonwealth of Virginia against the captured citizens of Ohio. We heard a part of Mr. Patton's opening argument for the prosecution, and we do not hesitate to say that it was one of the ablest P. sustained the original claim of Virginia to the territory, of which the State of Ohio is part, and relied upon the terms of the deed of cession to show that she had not granted, and had therefore reserved the river itself. He then contended that the *river* was not merely the water limited by the low water marks, but the whole *bed* of the stream from bank to bank. Much authority was cited bearing on this part of the question, and one decision in the Supreme Court was controverted on the ground of its being an extrajudicial dictum.

MORE TYRANNY.—It is stated in a Lexington paper that the attorney of the commonwealth, for the circuit, in obedience to the instructions of the Grand Jury for that county, has determined to prosecute all persons who permit their slaves to go at large and trade as freemen. The penalty is ten pounds for each offence.

THE BEAUTIES OF THE "PECULIAR INSTITUTION."—From the N. O. papers it appears that a slave named Moustache was whipped to death by his master, a Mr. Loupre, on or about the 1st of December, and that a *respectable* physician, Dr. Barbe, gave a certificate that the slave died from tetanus produced by cold. In consequence of suspicions of foul play, the body was exhumed, and the following is an extract from the certificate of Dr. Vionett, who examined the body:—*Tribune.*

"I have discovered on the right part of the belly two or three cuts occasioned by whipping; and the posterior part of said body entirely cut from the neck down to the knee by whipping. The sores appear to be, some old, and others freshly done, and a great many in supperation. Both hands, between the thumb and the index, skinned off to the bone, being impossible to tell whether occasioned by whipping, or eaten by rats."

ANOTHER SLAVER CAPTURED.—The schooner Patuxent, lately of N. Y. put into St. George's on the 21st ult., in distress, and in charge of Lieut. Chandler, of the navy.

It appears that she was a slaver and seized at Cape Mount, Africa, by the U. S. ship Yorktown, on the 27th of September, for having been concerned in the slave trade. She was on her passage from Monrovia to New York, when she sprang aleak in latitude 34 30 N. longitude 60 W., and Lieut. C. was compelled to put into Bermuda, after having been forty-five days at sea. She would repair immediately, and resume her voyage to New York.—*Buffalo Pilot.*

POSTAGE.—We do not wonder that there was so much difficulty in getting the postage reduced; nor will it be surprising if the Department is in debt, when every nabob at the South has a mail at his own door, though he may get a letter only once in six months.—The following will show how this is managed in one of the Southern States:

Alabama expends in carrying the mails	$218,055 00
She pays postage to the amount	89,148 00
Loss in the aggregate,	$128,907 00

—*Lake Co. Herald.*

COMMUNICATIONS.

CONVENTION OF FRIENDS.

It is now generally conceded by abolitionists that the society of Friends occupies a pro-slavery position and that it stands in the way of the redemption of the Slave, and consequently that it is Anti-Christian.

In view of these facts, many of its members both at the East and West are dissolving their connection with the society, are coming out of the church, while others who are conspicuous in the Anti-Slavery cause, see no impropriety in remaining in connection with it and laboring to replace it upon the Anti-Slavery ground that it once occupied.

I would now suggest the propriety of calling a convention during the present winter to compare views on this important question.

E. H.

Washington Township, Dec. 20th 1845.

We hope the above proposition of our friend Enos Hillis will receive that careful consideration which its importance demands. —[Eds.

LETTER FROM NEW BRIGHTON.

Friends Editors:

"The notorious," Abby Kelley has been here. After the description so often given of her by our "Watchmen of Zion," we might have expected to see attached to her a pair of horns, and a cloven foot. The people have looked, heard, examined; the scare crow has vanished like a phantom at the approach of morning's dawn. The churches here have been bolted and barred, hearers cautioned, threatened, exhorted; all has been done to prevent investigation that a band of inquisitors could do, while debarred of their old arguments, halter, fire, and fagot. Devil, infidel, heretic, have been used so often that some new name must be invented to produce the desired effect. Short sighted mortals, to suppose the mind can thus be fettered.

"Can you lull the winged winds to sleep
Arrest the rolling world, or chain the deep?'

I pity the poor clergy here, the chains they have fastened around the limbs of the bondman are evidently galling their own necks. They are afraid of each other, of their own hearers, and of the abolitionists. I only know of one remedy for them, which is to throw aside their infallibility, seek truth, and like *men* conform to its teachings; this would make them free indeed. Those who have built the churches here have been about the most [illegible] them: the upper story of a factory was the best place in a village containing five churches, where suffering Freedom might be defended!! My countrymen, what strange delusion has stripped that sacred name of all its charms! Once the very mention of the name of liberty would brighten the eye and quicken the pulse of Americans; to secure its blessings they could wade through seas of blood, and scenes of danger. Must this apathy last forever? Is the sun of our liberty already on the decline, soon to be extinguished, in the starless night of slavery? Forbid it Heaven, forbid it man!

Our country can and must be free. The love of liberty, though crushed, has not been extinguished; long buried under piles of sectarian rubbish, the agitations of mind, like the heavings of an earthquake, has again thrown it upon the surface, the breath of free discussion may yet fan it into a flame.

Let it once be established that freedom of speech is as dangerous to Northern as Southern oppression, and the efforts of our professional gentlemen to suppress it will forever be in vain. Convince the people that those who can construe an old law into authority paramount and superior to the rights of man, are ever ready as occasion offers to wield it against black or white, that a pale face and straight hair would not avert the blow; show them that such can defend the monopoly of the soil and the divine rights of the landed aristocrats, as readily as the traffic in human flesh and the divine rights of slaveholders; convince them of these things and they will declare themselves at once independent of such unworthy teachers. The professional gentlemen here almost to a man, have opposed free discussion, the priest, the lawyer, and the physician, mysterious and indivisible as the Trinity, have been leagued against it. No wonder. They all fatten on the miseries of mankind, to alleviate those miseries is to destroy *them*, like Demetrius they feel their "craft is in danger." Oh people think for yourselves, trust not your inestimable rights in the hands of your political and spiritual guides, they will lead you into the quagmires of religious and political superstition which have already engulphed so many nations: they will tie you up with old laws, creeds, and constitutions, until like a fly in the spider's web you can't move a limb; you may then demand liberty as the people of England have demanded the repeal of the corn laws, a little parchment and ink will form a barrier you can't surmount. Protect mental freedom and like Sampson's cords your fetters will drop from you, with scarce an effort: extend the blessings of freedom to the bleeding bondman, and the eternal spirit of justice will reward you.

'That mercy you to others show
The same will show to you.'

Act the reverse and your moral sentiments will become blunted, and yourselves prepared to become the destroyers of each other.

Follow not the multitude to do evil, suffer not yourselves to be harnessed to the car of church or state; while like that of Juggernaut they crush human victims. If you do, remember

"The self same grave oppression delves
For others rights, is yawning for yourselves."

The strong holds of oppression here are badly shaken, the handwriting on the wall is visible, their glory has departed, happy for the world when it sinks into oblivion. The light of science, unobscured by the gloom of superstition, will then dawn upon the human mind.

Believe me, the "Thugs" here had nearly strangled thought, but their giant power is crippled, physiological and moral reform may yet progress. The soul of man may yet stand erect and dare to exercise its God-given rights.

Reformers, a world's redemption lies upon you, press on to the noble task, the united power of thought will do it, the voice of millions, like that of Deity, ere long will say "Let there be light."

Abby and her comrades have done much good here, they have troubled the waters, over which the angel of darkness has long brooded in death-like silence.

Nature's true nobles, shrink not from your herculean task. In the smiles of an approving conscience and the blessings of many a grief-worn heart you will find an ample recompense for all your toils.

HENRY BROWN.

New Brighton, Dec. 22, 1845.

Friends Editors:—

I have perused with interest the reply of J. Barnaby, Jr. in your last, to my article the previous week, and am gratified to perceive a disposition of candor and a desire to maintain the true issue pervading his arguments.

Friend Barnaby charges the Society of Friends with being an anti-temperance, pro-slavery, war-sustaining Society—immoral and corrupt. I scarcely believe these accusations applicable to the worst man in our [illegible] dissenting from him on this subject. To that part of his argument by which he conceives these charges are sustained, I have as yet made no reply. Absence from home will probably prevent me from giving attention to this matter next week, otherwise, I should have made it the subject of a separate article.

Friend Barnaby, it appears to me, has completely failed in his attempt to prove the above allegations. He produces several reasons to prove them. Let us examine their soundness.

First, the Society is pro-slavery and warlike for voting under this government. I take it for granted he will exonerate the Anti-Slavery Society of which he is a member from such a charge. I will also take their constitution and declaration of sentiment, as he takes Friends discipline, as the best exponent of their principles. Those documents declare *"political action in a constitutional way"* to be among the means they pledge themselves to use for the overthrow of slavery! The common acceptation of this is to *vote* and maintain the principles of the United States Constitution. Friends discipline, (new edition, page 22) clearly discourages such things, and goes as far as a Society, tolerating freedom of conscience, can well go to discourage it. Those who vote generally vote *against* Slavery, by doing thus, do they support it? To be *pro-slavery*, is to be *in favor of Slavery*. The term has no other definition. Now if he has proved that the Society is in favor of Slavery, I have entirely overlooked all his proof. He has proved truly, that Friends in many places are *opposed to the measures* and *movements* of the Anti-Slavery Societies, and every argument he has produced except the one I have just answered, goes to establish *this one fact* and nothing more.—Let us see. For illustration, take the Orthodox Friends of Salem, and apply to them this kind of reasoning and see what the result is. They close the doors of their meeting house against lecturers on temperance, abolition, peace, and the meetings of horse thief detecting societies, therefore are they in favor of grog-drinking, slaveholding, war-making and horse-stealing! They shut their doors against the Methodists, Baptists, Presbyterians, &c., and their ministers use their influence against them, and they disown their members for joining and "acting consistently" with those Societies; *therefore* are they opposed to the redemption of souls! They must also, according to this logic, be opposed to the marriage covenant, because they disown their members for marrying a certain way. One of our leading temperance men recently objected to the use of a meeting house by the Temperance Society, because they disfigured and soiled the floor. Is he therefore in favor of rum-selling? In the case of closing meeting houses and disowning anti-slavery men from society noticed by J. B. he will not admit that *objections to the measures* and other matters among abolitionists, caused them to act thus, although there is much evidence to that effect as I will endeavor to show. On the same ground, I have a right to require him to admit that Orthodox Friends are in favor of the eternal damnation of souls. And that because each religious society and their ministers *oppose each other* their deliberate purpose is to send their fellows to everlasting perdition! And what becomes of the Ohio American A. S. Society? *It* is arraying a warm, not to say a violent opposition against *other Anti-Slavery Societies*, and must therefore according to my apprehension of the logic of my friend, be *pro-slavery* also!

If friend Barnaby is informed on the subject of the disownment of I. T. Hopper, and the Green Plain Friends, he should, in order to give those meetings a *fair* hearing, (and I admit they *need* as favorable a construction of their motives as charity can give them) state that in each case those meetings at the same time *retained* many very active anti-slavery members, who, if they had acted "wholly" as he says, with reference to the *one* subject, would likewise have been disowned.—Besides, the charges in both instances were for doing other things not *necessarily* connected with abolitionism, but at variance with the discipline. I find anti-slavery Friends generally admit this, without justifying the acts of those meetings. I do the same.

A besetting sin of mankind appears to be, always to ascribe the worst conceivable motive to every act of an opponent.—Abolitionists understand this, yet *"pro-slavery"* fits their lips, about as well as do "love of excitement," "new things" "popularity," &c., that of their opponents.

To be favorable to *"immediate emancipation,"* was once the rule or test of abolitionism. Now, thousands of that belief are "pro-slavery."

My friend reasons thus. A Yearly meeting, although it petition Congress for the abolition of slavery—remonstrate with the Legislature against the Black Laws, appoint an anti-slavery committee, admonish its members against voting for slaveholders, and against using the products of slave labor, and refuse to correspond with another Yearly meeting for its misusage of Anti-Slavery Friends, (and the *Bugle* recognizes this as an anti-slavery act,) although it does these, and other acts which when done *by the Anti-Slavery Society* are called anti-slavery acts, yet for not reading a document contrary to order, (and which some of the prominent members of the O. A. A. S. Society *on the committee who examined it*, agreed should not be read) and because a minority of the meeting, abolitionists among them (or *till then* called such) refused the use of the meeting house during the sessions of the meeting—for *these* causes, and for some opposition to the *measures* of abolitionists by several of the members—the Yearly meeting is *pro-slavery!*

Although the meeting passes many direct anti-slavery acts, my friend does not admit that such give it an anti-slavery character, but if it pass one fourth as many, or one in a hundred against an Anti-Slavery Society, he calls it pro-slavery. He is very good at *charging* but will give no *credit*. I trust he keeps a more fair book than this in his *shop*. But what makes it appear the more unreasonable, as I have already shown, is, that opposition to the anti-slavery movement is *one* thing and pro-slavery entirely *another* thing. He makes them identical. It is strange he cannot see that as the Society of Friends are so very much averse to a hireling priesthood, and to most of the *measures* of abolitionists, that they cannot oppose them without incurring the charge of pro-slavery, while he does not appear to perceive that the charge would be equally, yea, *much more applicable* to his Anti Slavery Society, for opposing another Anti-Slavery Association—the Liberty party. His idea of what constitutes pro-slavery is such that J. R. Giddings, Gerrit Smith, Cassius M. Clay and Lucretia Mott, as well as the Liberty party, deserve that cognomen.—I am not sure it is not becoming an *honor* to incur the appellation.

Whether I have succeeded in proving that the stigma of "pro-slavery" is not applicable to Friends, or not, I trust I have shown that the arguments of my friend fail to establish his charge. I cannot in the space allotted to me begin to answer the other accusations, viz: That Friends are anti-temperance, warlike, immoral and corrupt. I will refer him to those already convinced, not by the professions, but the practices of Friends, that they are the reverse of what he believes them to be. I do not take isolated cases, but the enlightened world, their friends and foes, bear a united testimony to the contrary of his belief. If the fact, that ministers in a religious Society oppose "bitterly" an Anti-Slavery Society, makes the former pro-slavery, then why does not the bitter opposition of A. S. lecturers to religious Societies make them anti-religionists?

Are those members of a religious Society who are inactive in the cause of the slave entitled to any credit for the meritorious conduct of their fellow members? or does the rule work but one way? If it may be reversed, then are the pro-slavery members of a Society entitled to *much credit* for the passage of an act of the body which they have *violently* opposed.

The arguments of friend Barnaby, not already answered, may all be couched in the following propositions, viz:

1st. The Society of Friends make a high profession and disown members who, in its opinion, fail to come up to this standard.

2nd. B. B. D. being a member of that Society either does or does not believe it right to make these high professions and to disown its delinquents.

3rd. If he does not believe these regulations to be correct, he deceives the Society and the world, by remaining in connection with it.

4th. He cannot be ignorant of the fact, that the Society does not live up to its professions, and as it disowns its members for delinquency B. B. D. is bound to disown the Society, and this obligation rests even stronger upon him than it does on the Society to disown its members.

5th. The difference between the regulations of a Temperance or other reform Society and Friend's Society, is such that a member of the latter is necessarily implicated in the guilt of other members, even of other Yearly meetings acting under different disciplines, but in those reform associations, the members are no more responsible for the acts of the body to which they belong than are the different individuals in a neighborhood for the evil deeds of each other.

On the first, second and fifth propositions, I would remark, that I believe it right for all persons and societies to endeavor to do what to them appears to be right, and that the Society of Friends do no more. Also that it is right for all associations, and societies, and individuals in them, to manifest their dissent to every thing that appears to them to be wrong among them,—to "testify against them" and thus clear their own skirts; and that all societies and associations and even individuals to a greater or less extent, do this. Every word of disapprobation of a wrong, is in effect, what Friends do when they disown a member. The idea is the same, whether it be incorporated in a discipline or be kept in the mind. The *object* of a protest against an error in a reform society, has in it the essence of a "testimony" against a delinquent member in a religious society. The *form* does not change the *substance* of the thing. The real difference is all in the imagination. And every argument which will apply to one, will apply to the other. It may be supposed that because a Friend after disownment is not permitted to participate in the meetings, constitutes a *real* difference, but is the *feeling of repulsion* not the same toward grog-sellers who intrude themselves into a temperance meeting, and meddle, and sway its action, and thwart its purposes, as against a disowned alienated member of Friends society, who should persist in a similar course in their meetings? I have heard no little grumbling among Abolitionists when thus intruded upon, (Temperance societies often *formally* disown delinquent members.) I am surprised at the sentiment that there is no kind of responsibility resting on one member of an Anti-Slavery Society for the action of the body. Why does my friend get up in those meetings and testify against their acts if he has no responsibility to bear in the case? Were he not an unassuming man he would leave us to infer that he merely desired to be heard. I cannot conceive of any other good object under the sun that could actuate him, than that which he disclaims. If I understand him, he will not protest against the act, if at our next A. S. Anniversary the Society adopts a resolution to support J. C. Calhoun for President in 1848. He will not be "responsible" for what they do, no more than are two neighbors for each others acts!

But the contrast is very great when I compare with this, his idea of the responsibility of a member of Friends' Society. It amounts to something like this. Were Abby Kelley Foster a member of the Ohio Yearly Meeting, and were she to labor as she does in behalf of the slave, and with her wonted devotedness to truth and duty, would labor *in* as well as *out* of that Society for the advancement of her cause, she would, if she did not withdraw on hearing of the disownment of an Anti-Slavery Friend in New York for quarrelling with an Anti-Abolition Minister, be a *pro-slavery woman!* He may well feel it his duty to withdraw if such be his idea of accountability.

There is perhaps no other society or organized association in which a majority do no rule. In the Society of Friends the opposition of three individuals may defeat the intention of 500 other members. When therefore the meeting refuses to take action on any subject the inference, with strangers to their order is that the *majority* have thus decided. This is a prevailing error with persons who pass sentence upon the society. If friend Barnaby in a temperance meeting votes with a minority when a resolution passes to put the law in force against the rumseller, there is more semblance of justice in holding him accountable for the act, than there would in a Friends meeting where a majority overrule him and pass an act. In the first case he has assented to the principle that the majority have a right to rule, in the latter case he has made no such concession. The idea obtained to some extent that to "submit" in a Friends meeting is equivalent to a *sanction*, is incorrect. I "submit" when the constable takes my cow for a muster fine.

By the third proposition, my friend thinks if I do not unite with the regulations of society, I deceive it and the world. I do not agree to the correctness of many regulations in the Society. Nor yet do I deceive them. If they ever supposed me to be in favor of all regulations, they are undeceived long ere this or I do not know how to do it. As to the "world," so far as I can "shed a feeble ray around," my views are more or less known and never on proper occasions withheld.

4th proposition. I do not believe the society carries out his professed principles, but, that duty requires, that I should hence withdraw, is not so clear with me. If there be a society or a man anywhere who does do this. It is what I did not know. Our very *weaknesses* it appears to me, constitute one of the strongest reasons for forming ourselves into society—that by the potency of combined action, we may *improve each other* and the world. My friend and I have entirely different ideas of the *object* of religious societies. He thinks there should be no such society till men are perfect or can carry out their principles, that they could not contaminate each other, and then there would be *no need* of such a society.

I venture nothing in asserting that my friend Barnaby professes to believe in a doctrine which is even above the profession of Friends, which requires greater practical christian perfection to carry it out than any in the Society of Friends, *they* do not believe human nature competent to attain it. It is the doctrine of community, yet he doubtless falls quite as far short of carrying out his principles on this subject and probably others as do Friends any part of their professions which he can name. He admits that he does not carry out his principles. In this he is like myself and others.

Yet he disowns the society for the same omission of duty! There is the difference in favor of Friends; *they* do not understand their principles to require them not to vote, &c. as was the case with nearly all the non-resistants till recently. It is *friend Barnaby's application of their principles* that shows them to be so inconsistent in this matter. In his own case, he acknowledges that the carrying out of *his* principles or professions would lead him to a very different course.

The sum and substance of all his reasons for disowning Friends is, that they fail to put their principles into practice, and my friend will not deny being *like them* in this respect. That he did not do it while a member, nor does not now do it. I consider this a reason why he should not disown the society. I showed sufficiently in my last, how well the reform societies with which J. B. is connected, carry out their principles by *hiring* slaveholders to furnish them with cotton luxuries, &c.

J. Barnaby's idea, that, the right of a single member to disown the body being rather superior to the right of the mass to disown a member, does not appear so obvious to me. If he and I have a settlement of accounts, and a question of justice arises between us involving $100, I should be induced to change my opinion of his honesty if he should persist in carrying out this principle of claiming to have a better idea of right than a whole community or society to which I would desire to have the matter referred. Why should not a declaration of my friend, in a society, and out of it of his opinions and his dissent from its erroneous course be a virtual disownment of the society *so far* as it is wrong? Would he feel guilty in his conscience for a wrong act of the society after laboring to the best of his ability to prevent it? Does he regard the fact that *public sentiment* might look upon him as implicated, as consituting *him* an evil doer! On leaving a society because it is unreformed, would he not leave a field of labor such as needed his labor most? When he goes in quest of a field of labor in a moral enterprise does he seek a neighborhood where they are already reformed? Does he expect to have more influence with strangers than among his acquaintances and friends? If the society is pro-slavery is it not likely to re-

main so if the *leaven* be withdrawn? Has the Society of Friends not contributed, more in proportion to numbers, to the ranks of the reform associations than any other, and does it manifest good faith in the power of truth, to doubt its competency to convert the members of a society embodying as good elements for the works of reform as any other?

There are several points on which I perceive I have not touched. J. B.'s answers and *non*-answers to my interrogatives require especial notice but I must desist.

I regret to find it impossible to avoid prolixity—again I regret to have occasion to use the weapon on a friend, and an esteemed one, which the claims of humanity require should be directed against the strong arm of tyranny. I hail every instrumentality for the overthrow of slavery with delight, and cannot condemn the liberty party man, comeouter, nor Whig Abolitionist.

It is my duty to endeavor to convince the world that my opinions are correct—it is the duty of every other to do the same, and to deny that another is not acting honestly and conscientiously, is to do what we condemn when done by another toward us.

I have hitherto found much more cause to reprove the Society of Friends than to exculpate them, but in the present case I consider the damages laid quite too high.

B. B. DAVIS.

ANTI-SLAVERY BUGLE.

SALEM, JANUARY 2, 1845.

"I love agitation when there is cause for it—the alarm bell which startles the inhabitants of a city, saves them from being burned in their beds."—*Edmund Burke.*

☞Persons having business connected with the paper, will please call on James Barnaby, corner of Main and Chesnut sts.

THE NEW YEAR.

Another year has passed from earth to bear the record of man's deeds to the presence of the Most High—to tell of the hopes and fears that stirred the human heart, of the promptings of charity and benevolence, of grasping avarice and relentless cruelty, of duties performed and of duties omitted, of all the acts which mark the checkered existence of every man and render him a blessing or a curse to his fellows. Standing upon the threshold of another year, it is well for us to look into the Past,

And as we scan the path we trod,
Its scenes of joy, and hope, and fear;
To consecrate ourselves to God
Throughout the coming year.

Whatever of joy may have been mingled in our cup, whatever of happiness may have been our lot, we know that there are many in our land to whom the year that is just past brought no relief, who still wearily clank their galling fetters, and sit pining in captivity. Oh, how like mockery to the slave of this land must sound the general greeting of "A happy New-Year." To three millions of our citizens that phrase has no joyous meaning. The plundered husbands of this land whose companions have been bartered for gold, the many Rachels who weep for their stolen children, the brothers and sisters who have been torn from each others embrace, all of these enter upon the new year without joy and without hope. And why is it so? If the advent of 1845 found the chain fastened upon the suffering bondman, why was not that year made the year of his enfranchisement? Why was he not in '45 "redeemed, regenerated, and disenthralled by the irresistible power of the Genius of Universal Emancipation!" The answer will be found in the fact, that that power was not invoked; and upon the christian professors, and especially upon the clergy of our land rests the enormous guilt of continuing the horrible system of American Slavery. The Church has refused to "remember them that are in bonds as bound with them," the clergy have refused to "preach deliverance to the captive," and with scarcely an exception both Layman and Priest continue to "strike hands with thieves and robbers, and consent with adulterers and murderers."

Let the friends of the slave resolve that another year shall not pass by without witnessing a greater effort for his redemption. Let them gird themselves anew for the contest, and instead of finding an excuse for their own neglect in the lukewarmness and indifference of others, as too many have done, let them regard it as an evidence that there is more need for their labors, that greater zeal and activity are demanded at their hands. A great and arduous work is before them. The Church and Clergy are to be converted, or else their denominations and order will be dashed to pieces. The public mind has to be regenerated, and led to see the Truth, not dimly as through a glass, but clearly as the sun is seen in the cloudless sky. The great heart of humanity may not be stayed in its throbbings, its pulsations are strong and true, but Priestcraft with its quack pretensions, its solemn mysteries, and magical incantations has deluded many, and made its followers believe a lie. They have turned away from the simple teachings of Truth, the echoes of that voice which filled the hearts of the Judean poor with hope and gladness, comes to them with no pleasant sound. The Priesthood has long enough ruled in the world, has long enough been a stumbling block in the way of reform, and the people must all be brought to see the corrupt character and evil tendencies of that order.

In the regeneration of public sentiment, in the dissemination of anti-slavery truth, all can labor if they will. Let each one who feels an interest in the cause of suffering humanity, go to his neighbors and reason earnestly with them as though his own kindred wore the fetters, and so appeal to their sympathies that they will become desirous to search out the cause they know not, and to make themselves acquainted with the condition of the bondman, and familiar with the means by which his deliverance is to be effected. If all who profess to hate slavery, will but live a consistent anti-slavery life, using their influence, and giving of the means with which God has blessed them in order to effect the emancipation of the slave, how joyously to him will seem the sun that wakens into being the new distant '47, and as we grasp his unfettered hand our wish of "A happy New-Year," will be no unmeaning phrase or bitter mockery, but a foreshadowing of that freedom in which his unfettered spirit shall thenceforth live, and move and have its being.

TO OUR SUBSCRIBERS.

We have nearly completed the first half volume of our paper, and now we begin to feel somewhat acquainted with our subscribers, and think we may safely appeal to them for help in the arduous undertaking of disseminating truth and light on the subject of slavery. It was said, in olden time, the Truth shall make you free, and as it was then in spiritual things, even so it is now in spiritual and temporal affairs. The fires of Truth alone can melt the chains from the slave, they alone have power to cleanse the heart of this guilty nation from the sin of oppression.—Water, nor aught of material nature can wash out this stain of blood—human legislation is as powerless when applied to moral impurity, as the heavy blows of the refiner upon the metal he designs to purify. It is the fire of Truth alone that can burn up the dross, that can melt, and subdue, and change the heart, and cause it brightly to reflect the image of God, who is the Author of Truth. How beautifully was this idea expressed by the Prophet "He shall purify the sons of Levi, and purge them as gold and silver that they may offer unto the Lord an offering in righteousness." It is God, it is the spirit of all Truth that can effect this work. Let us not then apply any other agency. Let us not give countenance to the application of means which will assuredly be powerless.

If Truth be the agency then let it be spoken boldly and fearlessly, let us never falter, even though Church and State, friends and relatives, the names we have venerated, and the institutions we have been wont to cherish, should fall under the deepest condemnation from its utterance. But let us love righteousness better than sect, or party, or institutions—better than father or mother, brother or sister. We need never fear of success, the cause in which we are engaged is not ours, but God's—and unless He can be foiled in his purposes, unless man shall become superior to Omnipotence, and brute strength more powerful than Truth, the anti-slavery enterprise *will* succeed, and we believe the day is not far distant when our enslaved countrymen shall cast aside their fetters, and stand erect in the dignity of their manhood.

But although the cause is in the hands of Him who can but triumph, yet it is through the efforts of its friends that the prisoner's door is to be opened, and the captive set free; and not in proportion to their exertions, will the day of his redemption draw near. We call upon you all then collectively and individually to exert yourselves for the conversion of the people to the doctrine of immediate emancipation, to the doctrine of no union with that which has a taint of slavery. We ask you to extend the circulation of this paper. You are sufficiently acquainted with it now to know that it is a thorough-going Old Organized, Dissolution periodical, and if the position it maintains—the great brotherhood principle, the loving thy neighbor as thyself—be true, then labor to put it into the hands of those around you, that they may be benefitted by its contents. If we cannot stand in ecclesiastical connection with our blood-stained brother at the South, without incurring the responsibility of his guilt, then extend the circulation of this sheet, for that is a position it strongly defends. If we cannot remain in connection with the American Government—that mighty Juggernaut—without being polluted with the blood of the victims that are daily crushed beneath its wheels, then give general circulation to this paper, for that is one of its fundamental doctrines. Now who will send us the name of his friend, his relative, or his neighbor as a subscriber? Who will exert himself or herself to get one or more new names? May we not hope that every one of our readers will do so? You might, by a little exertion, soon double our subscription list, and give a far more extensive dissemination to the truths we advocate. If your own relatives had the fetters of slavery on their limbs, if its iron had pierced their soul, and your neighbor either knowingly or ignorantly sustained their enslavement through the government, or sanctioned it in the church, how ardently would you labor for his conversion, and how gladly would you embrace the opportunity of placing in his hands a paper, which would, in its weekly visits, present facts, and arguments, and appeals calculated to overthrow the system under which they were enslaved. And if he felt too little interest in the subject to subscribe himself, how would you rejoice to present it to him, if he would but accept it as a gift. And as you would do in that case, so do in this. Present him with a year's reading of the "Anti-Slavery Bugle," and we will do what we can towards converting him, so that he may become a willing subscriber at the end of that time, so that he will not only gladly take it himself, but will follow your example, and present a copy of it to some of his friends. Try what you can do, and you will be astonished at your success. Send on the names, friends, without delay, for we wish to have a much larger subscription list when we enter upon our second half volume.

☞We would remind our subscribers that the published terms of $1,50 per annum require payment in six months from the time of subscribing.

☞As soon as we can find room we shall insert the communications with which we have been favored by M. B., Samuel Brooke, Harriet N. Torrey, H. E. Smith, T. Wickersham, and S. J. Clark. Also one in answer to the queries of Wm. Griffith.

A communication from F. has just been received, had it come to hand last week we would gladly have given it a place, but it is not so appropos to the present. We would be glad if the author would alter it to suit the times.

☞We are indebted to Messrs. Shreve of the House of Representatives, and Lewis, Clerk of that body, for State Documents.

THE BAPTISTS.

Some of the Northern Baptists, who are tinctured with Abolitionism, have insisted that since the separation which took place in their denomination, the Northern portion ought not to be regarded as pro-slavery. We have always thought otherwise, and we perceive that a correspondent of the *Boston Journal* over the signature of "A Baptist" is of the same opinion, at least so far as to hold that the relation of northern and southern churches is not changed; the writer even denies there has been any separation in the Baptist *church*. The following extracts are from the communication referred to.

"There has been a withdrawal on the part of the South from the Baptist General Convention, which was established chiefly for Foreign Missionary purposes. But that withdrawal in no respect effects the order, the independence, or the fellowship of Baptist Churches. The *Church* relations, both of the South and the North, remain precisely the same as they were before this recent schism in the missionary body."

* * * * *

"As there was no one church extending through the country to be rent in twain, the rent has not taken place; but the churches of this denomination hold precisely the same relation to each other which they have always held, viz: good will to all—complaisance towards those who are supposed to deserve it—and the entire independence of each church as to authority or dictation from all other bodies, ecclesiastical or otherwise. There is therefore no Church schism among the Baptists, as has been represented."

ANNEXATION.

We announced in our last that the annexation resolutions had passed the House; on the 22d of Dec. they were crowded through the Senate, 31 voting for, and 13 against them. We have neither time nor space to say much about them this week, but design noticing them further in our next paper.

BLACK LAWS OF OHIO.

Public sentiment in this State is rapidly undergoing a change in reference to what are generally known as the Black Laws. The more thoroughly they are understood the more rapid will be this change—at least in reference to some of them. The notorious fact that many of them are dead letters—those that require negroes to have certificates of freedom—inflict a penalty for hiring a black—require a bond of $500 for good behaviour, on entering the State, &c.—is of itself an argument in favor of their modification or repeal; for the retention of unexecuted laws on our statute books, has a tendency, as has always been conceded, to diminish respect for all law.—It is unwise, in the highest degree, to enact a law which cannot be enforced, and if such laws do occasionally find their way in our code, the sooner they are expunged, after their inutility is shown, the better. But, when such laws are palpably wrong, unjust, unwise, inconsistent with the spirit of our institution, we cannot be surprised that the public sense revolts at their continuance. Public attention in this State has been awakened on the subject of the Black Laws, but a short time. Last winter petitions were presented by the score, from all parts of the State, in favor of their Repeal. During the present session scarcely a day has elapsed, without witnessing the presentation of memorials on the subject. These facts indicate plainly that the time has come or will soon come, when action cannot be longer delayed.

Our own convictions have been urged repeatedly, and we have seen no reason to believe that they are erroneous. Against the law for excluding colored testimony, there are so many cogent and conclusive arguments that we have felt constrained to speak out again and again. The safety, the interests, the rights of the *white* citizens of the State, demand the modification of this law. Men of all classes and all parties should arise and protest against a law that debars them from introducing the testimony of a reliable witness, because his or her skin happens to be a shade darker than that of a neighbor. It is an insult to common sense and common honesty, to say that our juries and Courts shall not be entrusted with the right of deciding for themselves as to the validity of testimony introduced. If we are willing to entrust them with this discretion in reference to whites, what good or valid reason can be given why similar discretion may not be entrusted to them in reference to blacks? The law has thrown an ample shield around all, to guard against any evil consequences that may threaten in the one case, as all admit; and why will the same shield not be equally effective in the other? To say nothing, then, of the rights of the blacks—the importance of a change in the law, in order to protect them and their rights—what is due from the magnanimity of the many to the weak and powerless—there are a thousand good reasons, bearing upon our own interests and rights, which should impel us to say, by our laws, to the Courts and Juries of the State, *you* shall decide as to the credibility of testimony submitted to you, in the administration of justice.—*Ohio State Journal.*

CASE OF THE ABDUCTED CITIZENS.

It will be a source of grief and indignation to the citizens of Ohio to learn that the General Court of Virginia adjourned on Tuesday, the 16th inst., without coming to a decision in the case of the abducted citizens. The paragraph below from the Richmond Whig, of Thursday, will explain the position of the case on adjournment. Can it be possible that the citizens of this State who have been abducted and conveyed forcibly into Virginia, are to remain incarcerated in the jail of Parkersburgh for an indefinite period of time—at the pleasure of the authorities of a State which has no jurisdiction over them rightfully! The rights of the people of Ohio have been trifled with in this matter—shamefully trifled with. We wish to preserve all proper respect for the authorities of our sister State, and to avoid any course calculated to inflame the public mind in this State, but we can find no language adequate to convey a proper sense of the feelings this long persisted in wrong has awakened. We cannot believe that the authorities of Virginia will longer retain in confinement the abducted citizens, though they may still endeavor to delay the surrender of the kidnappers:

THE GENERAL COURT.

"The Court, which has been in session since the 1st inst, adjourned on Tuesday, without coming to a decision on the celebrated Parkersburgh case—the Commonwealth against Garner and others for kidnapping. It is understood that there were fourteen members present, who were equally divided as to the question of jurisdiction. The fifteenth appearing, was undecided on the point at issue, and the case was accordingly adjourned over to the next term to be held in June."

The Richmond Enquirer contains a notice of the course of the General Court on this question, and states that twelve of the fifteen judges agreed in claiming jurisdiction to the *actual water line*, let that be where it may at the time of any occurrence rendering necessary the vindication of this claim. This, of course, when the water is high, would give Virginia jurisdiction over territory extending even for one and two miles into our own State, and covering wharves and farms. The same claim, if set up by Kentucky, would bring a considerable portion of Cincinnati under the jurisdiction of that State. There are few towns on the Ohio river that may not thus be brought under the jurisdiction of Virginia, and removed at particular times beyond the jurisdiction of our own State, for they cannot at one and the same time be under the jurisdiction of both. But this claim cannot be sustained. The question will, in all probability, be brought before the Supreme Court of the United States, by legislative authority, so as to obtain a final decision vindicating Ohio's right to jurisdiction to the centre of the channel.

We suppose that the statement of the Enquirer is erroneous. It differs from that given by the Richmond Whig. The statement of the latter is corroborated by one from Mr. VINTON, addressed to Gov. BARTLEY. There are fifteen Judges on the bench of the General Court. One was unprepared to give an opinion, having been absent during the discussion of the case. The others were equally divided on the question of jurisdiction.

Judge McComas designs, says the Enquirer to call a special session of Court at Parkersburgh, and let the prisoners out on bail.—*Ohio State Journal.*

MR. RICHARDSON, who has heretofore been on an anti-slavery mission to Morocco, has now gone on a similar errand, as far as Ghadames, the great commercial depot of Northern and Central Africa. His principal object is to collect statistics in regard to the slave trade.

☞The Mississippi river has been frozen over so that teams crossed on the ice at St Louis.

For the Anti-Slavery Bugle.

OHIO LEGISLATURE.

Since our last there has not been much of interest before the State Legislature. The usual number and variety of petitions have been presented, and in this respect the history of one day's proceedings is the history of all. Those who think the agricultural interests of the State should receive more attention are petitioning to that effect. Wool-growers are demanding protection in the form of a tax on dogs. The advocates for the erection of new counties are straining every nerve to have the State newly mapped, while those who are opposed to that measure, are endeavoring by petitions and otherwise to influence their Representatives against it—the discussion in such case will doubtless be made with less regard to the wishes of the people, than for political effect. Some are trying to effect a change in the License law—the number of petitions sent in by such is an evidence that those who are pushing this measure do not lack zeal.

Another subject of interest brought before the Legislature by petitions is that in reference to the protection of burial places. In some of the northern counties, where of late, graves have been repeatedly violated, the feeling appears to be strong and general. A Bill has been reported in the Senate "to provide for the inviolability of places of human sepulture," and will doubtless pass.

Some who have become convinced that hanging is not as the clergy teach, one of the ordinances of God, are endeavoring to abolish the death penalty. Heaven speed their labors. Quite a number of petitions have been presented on that subject, but not as many as we could desire.

In the House a petition was presented by Mr. Gallagher, signed by T. Barton, Maria L. Wildman and 84 others, citizens of Greene and Clark co., for the passage of a resolution requesting our Senators and Representatives in Congress to oppose the annexation of Texas, an in case of a failure of their efforts, to resign their seats in Congress, thus declaring that the Union is virtually dissolved, &c.—referred to the committee on Federal Relations.

Petitions for the repeal of the Black Laws continue to pour in; we have little faith however that the present Legislature will wipe that stain from the Statute Book.

☞The foreign news, by the Acadia possesses much interest. Cotton has suffered another declension; the railroad speculators are mostly used up; iron is falling in price; and the prospect of the suffering of the poor in England and Ireland during the winter, in consequence of the failure of the potatoe crop, is appalling.

CANADA.—We learn from the Quebec Mercury, that they have cold weather in that latitude, and a scarcity of fuel in the city.—The thermometer on the morning of the 11th, was at 24 below zero, with a strong north-west wind.

Intense Cold.—On the morning of the 12th inst., at Franconia, N. H., the mercury fell to 33 degrees below zero, and the spirit thermometer to 28 degrees below.

The Murfreesborough (Tenn.) Telegraph says:—"We were greeted on Monday with snow 15 inches deep."

The St. Louis Revielle of the 4th inst, says: "Our harbor is about shut up by the ice; the river between the city and Bloody Island is being quite frozen over."

A portion of the Telegraphic Wires, on the route between Philadelphia and Baltimore, was wantonly torn down on Sunday night.

WIT IN CONGRESS—During the debate in Congress on Monday upon the reception of the anti-Texas petitions, Mr. Johnson of Tenn., sent up to the clerk, to read some slave advertisements in Boston papers of the years 1741-5, which is said to have made much merriment. This may be very witty—but the only point we can see in it is, that there is a difference of a century between the civilization and Christianity of Massachusetts and that of the South.—*Boston Whig.*

At Galveston, Texas, previous to the 18th, the weather had been severely cold, ice forming to the thickness of half an inch.

FREEZING TO DEATH.—The cold has been intense on the Pennsylvania mountains. The Cumberland Civilian says that Mr. Thomas Hickey, an industrious German mechanic, having been taken with an attack of the cramp on his way home, was unable to proceed, and was found next morning in a dying condition. The Civilian learns also that a man at Mount Savage froze to death the same night—and another at Frostburg. We also learn from the Howard (Md.) District Free Press that Rezin Moxley, Esq., was frozen to death one night last week by exposure to cold. Mr. Moxley, was about 70 years of age.

CONVENTIONS.

STEPHEN S. and ABBY KELLEY FOSTER will hold meetings at New Brighton, Pa., on Sunday the 4th of January.

At Pittsburgh, commencing on the 6th of January and continuing several days.

New Castle, on Saturday and Sunday the 17th and 18th of January.

Mercer, on Tuesday and Wednesday the 20th and 21st of January. These meetings all commence at 10 o'clock. A. M.

ANTI-SLAVERY MEETING.

J. Elizabeth Hitchcock and Benj. S. Jones will lecture on next Saturday evening and on Sunday at 10 o'clock, a. m., and at 2 p. m., at the Lyceum Hall near Westville.

RECEIPTS FOR THE "BUGLE"

FROM DECEMBER 18th TO THE 31st.

A. H. Manfull, *Augusta*, Jos. Carroll, *Ravenna*, M. Metzgar, Jesse Nichols, John Allen, Enos Woods, *Columbiana*, E. P. Townsend, *Fallston*, J. C. Heighton, *Rootstown*, Isaac Johnson, A. Votaw, *New Garden*, Jas. Davis, *Potterville*, S. Harris, *Mt. Union* $1 50 each.

A. H. Willis, *Freeport*, John Craven, *Fallston*, $1 each.

PLEDGES.—Isaac Johnson, $1; M. C. Griffith, M. Wireman, A. M. Robinson, each 25 cents.

POETRY.

For the Anti-Slavery Bugle.

SLAVERY.

Lo! yonder in a Southern clime,
'Tis said 'tis freedom's soil,
Three millions of the human race;
In loathsome bondage toil:
For long, long years they've called in vain,
For us to break the tyrant's chain.

The aged and the young are there,
And lisping children too,
With hearts that beat, like yours and mine,
To home and kindred true:
Yet they are Slaves—and doomed to toil.
For freedom's sons, on freedom's soil.

What lingering sighs—what bitter groans—
What dismal sounds of wo,
Arise from Slavery's dark domain,
Where crimes of every hue
Pollute the heart—defile the soul,
And all man's nobler powers control.

What though the frantic mother weeps,
With anguish fierce and wild,
As from her fond encircling arms,
They tear her darling child:
With scoffs and taunts and ribald jeers,
They bid her dry her scalding tears.

They bid her dry her scalding tears,
But ah! they bid in vain;
Can fetters bind the broken heart,
And make it whole again!
O, human nature—scathed with crime
What soul-revolting deeds are thine!

The bloody lash—the cruel scourge,
The quivering flesh may tear;
But cannot wring the heart within,
Like dark and cold despair:
Defying reason's stern control,
Its venom stings the deathless soul.

Can man his fellow man enslave—
With chains and fetters bind
The active limbs—the beating heart—
The living, deathless mind!
Ah no!for fetters cannot bind
That power of powers—the immortal mind.

POCAHONTAS.

Parkman O.

From the Free State Rally and Texan Chain-Breaker.

NEW HAMPSHIRE.

God bless New Hampshire!—from her granite peaks,
Once more the voice of Stark and Langdon speaks.
The long-bound vassal of the exulting South,
For very shame her self-forged chain has broken,
Torn the black seal of slavery from her mouth,
And in the clear tones of her old time spoken!
Oh, all undreamed-of, all unhoped-for changes!—
The tyrant's ally proves his sternest foe;
To all his biddings, from her mountain ranges,
New Hampshire thunders an indignant No!
Who is it now despairs? Oh, faint of heart,
Look upward to those northern mountains cold,
Flouted by Freedom's victor flag unrolled,
And gather strength to bear a manlier part.
All is not lost. The angel of God's blessing
Encamps with Freedom on the field of fight;
Still to her banner, day by day, are pressing
Unlooked for allies striking for the right!
Courage, then, Northern hearts!—Be firm, be true:
What one brave State hath done, can ye not also do?

J. G. W.

MISCELLANEOUS.

From the Morning Herald.

AN INCIDENT IN A FREE STATE.

Come girls, said aunt Clara, as you have stayed at home this evening to keep me company, I will tell you a story. On hearing this announcination,books and music were hastily put aside, and sister Alice and myself assumed the attitude of listeners. Auntsmiled at our eagerness, and laying aside her beautiful embroidery, commenced by saying, it was six years ago that I left my home in an Eastern State to visit my grandmother who lived in a small village in Ohio. It was early in autumn when I left home. Having plenty of time, I visited all the places of interest which I could take in my way, and with pleasant company and an eye to see, and a heart to enjoy the beautiful and curious, the journey was a delightful one; I tarried so long by the way that ere I reached my destination, the forests had received their first sprinkling of crimson and gold. But I must tell you about my grandmother. She had numbered 60 summers, yet no one thought her old. Her form was erect, and kindness and intelligence sat upon her pale face, and sparkled in her yet bright black eyes; she belonged to the Society of Friends, and that simple elegance which was alike a part of her nature and religion, pervaded every thing under her control. Her house was only remarkable for making every body in it and about it, comfortable. But its position was one of the finest I have seen in this garden-like State.—Standing on high ground, each door and window commanded a different landscape view, and for miles around the country with its natural scenery, its carriage roads, and wild wood land paths was all that a lover of nature could desire. There were rugged hills, silvery cascades and singing rills winding through vallies of the softest green, and majestic forests attired in the gorgeous drapery of autumn. We had a great variety of rural amusements, and so entirely did I imbibe their spirit, and abandon myself to their pursuit, as scarcely to keep note of time. One afternoon I joined a party of equestrians on a visit to a small lake situated in a deep wood It was my last ride that season, mellow autumn was fast giving place to its stern successor; a few cold nights had produced a sad change in the forests. Some of the trees were quite dismantled, and where the foliage had been the most dense and beautiful, the sun looked through the naked branches smiling a farewell to the bright leaves which covered the ground. The provident grey squirrel friaked about the entrance to his well filled store house. The tiny cricket piped its shrill note in farewell to softer sounds—the babbling brook,choaked with the falling leaves,lent its hoarse voice to swell the chorus of summer's requium.

We started for home earlier than usual.—But when we reached the open country, the darkened West admonished us of an autumnal storm. We reached home in safety, but ere night set in the wind rose in fitful gusts laden with heavy drops of rain, which soon increased to a steady, drenching, freezing storm.

After tea grandmother complained of indisposition and retired. The servant retired early, leaving me reading in the parlor. As the old fashioned clock struck ten, I laid down the book which had beguiled the evening, and recollected for the first time that I was alone, being the only one awake in the house. The storm was still raging without. The moaning of the wind, and rattling of the frozen rain against the closed shutters, were terrific. I felt glad the evening was spent.—But instead of going immediately to my room, I drew close to the waning fire, and listened until I was almost afraid to stir. At length a noise startled me; could it be a rap at the street door. Impossible, thought I, at this hour and in such a storm; and then if any one was there, they would surely ring, and the boy Solomon sleeps over the kitchen, and would answer. The rap came again, and with an emphasis not to be mistaken. The thought of a fellow creature standing out in the storm made me ashamed of my timidity. I hastily unlocked and opened the door, when to my surprise a female form presented itself. I was alarmed, thinking some sad accident had happened in the neighborhood, and that the person before me was the bearer of the evil tidings. My untimely visiter soon righted me on that point by the inquiry, Does Mrs. Campbell live here? As I answered in the affirmative, the stranger stepped in and assisted me to close the door against the wind.—This done, we bestowed upon each other one scrutinizing glance, which served to convince her that I was not Mrs. Campbell; and me that she was some desperate character, for who else, thought I, would be abroad under such circumstances? She was about the medium size—clad in a calico dress, and large straw bonnet, which with her position to the light, entirely concealed her face from my view.—She asked to see Mrs. Campbell. I declined, pleading her indisposition. I asked if she knew Mrs, C. I never saw her said she, but would be very glad to speak with her one moment. I replied that it was impossible.—Finding I would not yield the point, she handed me a damp crumpled slip of paper, [illegible] I took it to the light of the hall lamp and read, 'Be not forgetful to entertain strangers." How queer—the woman must be deranged, thought I.—My feelings towards her instantly changed from horror to pity. I took the note immediately to grandmother, and told her about my guest below. While she read the note I watched her face attentively. She seemed to learn more from it than I had done. Laying it down, she said with some emotion, "Now, my child, thee has an opportunity of doing good. The people are in bed—go yourself to the kitchen—stir up the fire—give her something warm to eat—dry apparel, and a warm bed."

On descending to the hall I found my poor guest weeping bitterly. I took her to the kitchen, which was still warm, and was soon made cheerful by a bright fire. Kitty, (that was the stranger's name) removed her bonnet, and I discovered that she was a fine looking girl, 17 or 18 years of age. I did all that even grandmother could wish to make her comfortable.

On coming down stairs the next morning, I went into the enclosure in front of the house, to see how the shrubbery looked after such a buffeting from the elements. Every thing was prostrate. As I was trying to help up a pet honeysuckle which had been torn down, a horseman galloped up to the gate, and rather gruffly called out to me, "Did a colored girl stop here last night?" "No sir," said I He gazed in my face until he was satisfied that I told the truth, then rode on. Vexed at his impudence, I turned and went into the house. Grandmother met me at the door, with alarm depicted upon every feature of her usually placid face. "Dear Clara, said she, the person enquired for is the one who came here last night. She is a fugitive slave Well, said I, if I have deceived the man, my ignorance must exculpate me, as I never heard of a colored white person before. True, said grandmother, no one ignorant of the fact that a few drops of the blood of the despised, proscribed African coursed through her veins, would ever suspect it from her complexion. But what if she were black? Is a skin of that color a talisman to ward off, or neutralize the sorrows of oppression? But if color make no difference in the capacity for suffering, it should make none in our sympathies. That benevolence which is too narrow to embrace the whole human family,is but another name for selfishness. But come, let's go up to Kitty's room: she must have heard the inquiry which was made for her." As we opened the door, the poor girl stood in the centre of the room, pale, and trembling like an aspen, before we could tell her that the man inquiring for her had gone, she uttered a wild cry and throwing herself at our feet, begged—prayed for protection. It was then, and there that I became an abolitionist. As I gazed upon that kneeling, weeping girl, and listened to her piteous supplications—her wild eloquence—I learned *how* the slaves love their chains; and when at liberty, *how* anxious they are to return to the embraces of this loved, cherished institution. This one slave, at least, was willing to hazard life for the probable boon of liberty; and yet having always been a house slave—decently clad and fed, it could not be supposed that she knew the worst of slavery. Yet even her reasons for preferring liberty were sufficient to fill any *human* heart with indignation and horror.

Kitty was the property of a man in Mississippi. While travelling with her master's family through Kentucky she had taken a favorable opportunity to escape. She had reached the town of L——, seven miles from my grandmother's residence, in safety, and expected to rest there through the night, when she learned that her Southern friends were in close pursuit. As she prepared to continue her flight, a friend, knowing my grandmother to be both fearless and kind, directed the fugitive thither, and gave her the note which so excited my curiosity. She walked the seven miles in an autumnal storm, and over a road which she had never before travelled. In speaking of this dark journey she said—"The storm was very severe; but I was glad of it. I knew it would stay my pursuers.—They could not brave such a storm. When it thundered, and lightened the hardest, I felt so safe I took time to rest myself by the way side."

Kitty rested under grandmother's hospitable roof until the sun went down, when, commending her to "Him who pitieth the poor," we let her depart.

HELEN.

THE LOST CHILD.

A correspondent of the St. Louis Weekly Gazette gives the following account of a hunt for a lost child, in one of the thinly peopled neighborhoods of the West.

About ten o'clock in the morning, was heard a loud shout at the gate—"Ho! Mr. W. ho!—" "What's wanting?" "O'Larry's boy is lost—little Johnny!" This was enough to secure a father's aid; and on he rode to shout the same at every door he passed.—Little Johnny! said I, and my heart burst forth at the very sound. He was a fair and lovely child, little Johnny, and had a gentle affectionate mother, with an ardent, and sacrificing love which few mothers ever feel.—His father was a bold hunter—his horses and hounds and rifle, had more of his heart than all the world besides; but little Johnny nestled there; indeed he was a great pet with the neighbors, and won more caresses and more sympathy than all the rest of the children together. Such appeals are always sovereign; but few, perhaps, have ever met with a more quick or general response—everybody turned out—the news flew like lightning; and men and boys for ten miles around came in to assist in the search,while women and children were running to and fro, and hailing every passer by, to learn the progress of the work. Never before, I may dare to say, was there such a neighborly union as now pervaded this motly mass—the same gush of sympathy, the same fearful apprehension, and the same images of death and wo, pervaded every home and heart. It seemed as if one vast cloud of gloom enwrapped the region round, from which shone out in lurid glare, and to which every eye was turned,and every pulse beat true—the lost child!

Little Johnny was about four years old: he had been out in the field, with his father and the black man, who were harvesting corn—had filled his little bag with roasting ears, and started for home about two o'clock P. M. On returning at night, they ascertained that the child had never been seen. It was nearly dark, but the alarm was given, and some fifteen or twenty neighbors took their horns and commenced the search. The corn,where he was last seen,was the first object,of course here they took single rows, and scoured the field in vain. They then scattered through the adjoining wood; the father frantic often called out in a voice of thunder, "Ha! John—ho!—O, John!" Then fearing the boy might be alarmed and afraid to answer, he would soften down into the gentle, winning tone of the fireside—"Johnny, Johnny my dear, father's come." It was a cloudy evening; and though perhaps,he had never bowed the knee "before Jehovah's awful throne," he prayed—O how earnestly he prayed the Lord it might not rain that night. The air was damp and chilly, so that, if the child were alive, with his bare feet and light jacket, he must be suffering cruelly from cold.—But the wolves!—ah, this was the fear, this the terror,which all felt,none dared to breathe. A wolf had been seen prowling around the premises—indeed, they had a common path across the prairie,—and the point where several beside myself,had heard the cries of distress, was a famous haunt for them; even in the midst of their anxious search, a distant growl would now and then burst on the ear, picturing forth the den,the cubs,the——.

The dogs were very eager in the field, especially wolf dogs. Winder,one of the best would run no other trail. O'Larry knew this and watched with most intense anxiety, his every move. He scents—he scents—he runs—"Oh my God, he's got my boy. He leaps from his horse, he sees the foot-print of his own dear Johnny in the gopher hill by his side—he tracks him to the wood,and off from Winder's trail,—ah, now he breathes again.

The search was continued till midnight, when a part thought it best to relieve their horses, and wait for daylight to begin afresh. But the father, with three of his hunting friends, who had resolved not to eat or sleep till they had found the boy, still kept on—sometimes riding, sometimes walking—calling and shouting, if for no other purpose than to keep the wolves at bay. At length, they stationed themselves within hearing distance of each other, and set down to protect the child, or rush to his rescue, in case they should hear him attacked,to watch until morning.

At early dawn, about fifty new horsemen arrived, and the search commenced anew.—The field was examined for the track, which was pursued with some doubt, as he had been there three successive days. On tracing the path which led towards the wolf woods, the imprints of Johnny's little feet were again discovered, as he appeared to be running, and the mark of his bag dragging along by his side. Here the father's anguish gushed anew, as the fears of the preceeding night were justified and corroborated. They now agreed to take a station of about fifteen rods abreast, go up one side of the branch & down the other, till the whole surface of an extensive area (farther than he could possibly have travelled,) had been explored. They had completed one side, and were returning; when the signal was given—Johnny was found! The noisy shouting, and repeated peals of the hunter's winding horns, soon grouped the solemn calvalcade. But O'Larry, though foremost in the hunt, fell back at the first note of the summoning horn, nor did he speak a word, or scarcely breathe, till he snatched his own true Johnny from the arms of his delighted bearer,and pressed him with a frantic fondness to his now bursting heart. The dear boy was found about two miles from home, in a thicket of hazel, picking filberts, with his bag of corn still on his arm.—He looked bright and happy; and when asked where he was going,said he was going home, but it was *so far*. He said he hadn't seen any body, but he heard some one call him, and that he was afraid, that he ran away till he was very tired, and then he laid his head down on his bag, and cried—that while he was crying he saw a big carriage go by with candles in it, (the thunder and lightning,) and then it grew very dark, and he asked God to take care of little Johnny, and went to sleep. He seemed amazed to see so many around him, and all so glad to see him.

A Remarkable Man.—At a temperance meeting held not long ago in Alabama, Col. Lehmanousky, who had been twenty-three years a soldier in the armies of Napoleon Bonaparte, addressed the meeting. He arose before the audience tall, erect, and vigorous, with the glow of health upon his cheek, and said:—

"You see before you a man seventy years old. I have fought two hundred battles, have fourteen wounds on my body, have lived thirty days on horse flesh, with the bark of trees for my bread, snow and ice for my drink, the canopy of heaven for my covering, without stockings or shoes on my feet, and with only a few rags for my clothing. In the deserts of Egypt, I have marched for days with a burning sun upon my naked head, feet blistered in the scorching sand, and eyes, and nostrils, and mouth filled with dust, and with a thirst so tormenting that I have opened the veins of my arms and sucked my own blood! Do you ask how I could have survived all these horrors? I answer, that to the kind providence of God, I owe my preservation, my health and vigor, to this fact—that I never drank a drop of spirituous liquor in my life; and, continued he, Barron Larry, chief of the medical staff of the French army, has stated it as a fact, that the 6000 survivors who safely returned from Egypt, were all of them men who abstained from the use of ardent spirits."

The Infidelity of Modern Society.—Few persons seem to be aware of the utter want of faith in any high, spiritual reality which characterizes the thought, the feeling, the expression, the aims and purposes of modern society. The men and women of the present day are as far removed from any thing like a sincere religious sense, as can be deemed possible in a world, moistened with the blood of martyrs, resounding with the songs of prophets, and daily blessed with the munificence of the divine bounty. They may persecute the bold brother who dares to call in question the creed in which they were suckled, outworn as it is, in their own minds; they may curl the lip in proud scorn of the plebeian who denies that the chaff they deal in can ever be made into the bread of life; they may stalk in costly robes through consecrated aisles, and thank God that they are not so low and vulgar, as to wish the abatement of any established usage; but the inner souls are as dead to that high, glorious sense of the Infinite, in which consists the essence of religion, as if they were kindred to the worm that fattens in the clods of the valley. They have no faith in the power and majesty of disinterested love. Devotion to the holiest arms they resolve into selfish purposes. The passion for Universal Unity, which suffers from every violation of harmony, which is wounded by a discordant note from a single human being, which longs for the sounds of the great anthem, "loud as numbers without number, sweet as from voices uttering praise," that is to ascend from a redeemed earth they are scarce acquainted with even by name; much less can they be made to cherish the slightest confidence in any purpose, however wise in its conception and skilful in its execution, which is prompted by no lower motive than this master passion of the truly religious mind. They have no faith in the inspiration of the prophecies, or of the soul. They do not look for a new Heaven and a new Earth, in which dwelleth righteousness. Good enough for them, as they think, are the old Heaven and the old Earth, in which dwelleth respectability. So long as they can have their "roast chicken and their little game of cards," like the good lady who wondered people could take such an interest in the reform of Parliament, so long as they can stand well in the society of 'their sort,' while they live, and be sent out of the world of sanctity by pulpit eloquence and newspaper tributo when they die, everything is well enough, and should be let alone; the world is the best of all possible worlds; and wo to the wild visionary, the poor fanatic, who has faith, and who acts on his faith, that the kingdom of God is to come on earth, that a Divine Order is to be released in society, that the possibilities of human nature have not been exhausted yet in any of the habitations of men.

Friends, do you fear infidelity? Look for it in the right place. Go not far from your own houses to find it. Think not that it was all embodied in the New York Infidel Convention. See it in the faithlessness, the duplicity, the antagonism, the infernal competition, the murderous warfare, with which the whole atmosphere of your daily society is reeking.—*Harbinger*.

Singular Anecdote of a Parrot.—A Quaker lady in England had a little servant girl whom she frequently called into the parlor to instruct her in reading, and as she had a low mumbling voice, her mistress had frequently occasion to reprove her, telling her *to speak up—can if thee will—mutter, mutter, mutter, mutter*. A favorite parrot which was caged in the parlor, from the frequent reiteration, learned to repeat the form of reproof verbatim. It happened that a ministering friend, in his travels, visited this family, and they had what is called a family sitting, in which the friend felt a concern to speak; and beginning in a rather low voice, the parrot sung out—*speak up—can if thee will—mutter, mutter, mutter, mutter*. The preacher raised his voice a little. But presently he heard the same command—*speak up—can if thee will—mutter, mutter, mutter, mutter*—and the reproof was repeated till the preacher found that nothing but the audibility of his voice would silence the pert reprover. It is needless to state that Poll was never after permitted to be present during a family sitting.

DESTITUTION.

James N. Buffum thus writes to the Editor of the Liberator under date of Liverpool, November 17th.

"Here are human beings in the streets, in almost a state of starvation. My heart bleeds at the sights I meet every day—women begging for bread, to keep their hungry children from starving. At this moment, I am told that in some parts of Ireland, people are starving for lack of food. Nearly five millions of the Irish subsist almost entirely on potatoes, and now that these are cut off, the most fearful consequences are apprehended. Public meetings have been held in Dublin, and other parts of Ireland, to devise some measures to keep the people from starving. It has been ascertained that, unless they have assistance from abroad, thousands must starve! Now I think that if the people of the United States wish to do something more glorious than that of the acquisition of national revenue, or the Oregon territory, they had better send over some of their surplus provisions to those starving millions. It is high time that national strength, as well as that of individuals, was turned to the saving of men's lives, instead of destroying them. Too long have we neglected the best policy, as well as our Christian duty, by oppressing and destroying the people of other nations, instead of making them our friends by offices of kindness and good will. Now is the time to begin.

Fight on, thou brave true heart, and falter not, through dark fortune and through bright. The cause thou fightest for, so far as it is true, no farther, yet precisely so far, is very sure of victory. The falsehood alone of it will be conquered, will be abolished, as it ought to be; but the truth of it is part of Nature's own Laws,co-operates with the World's eternal tendencies, and cannot be conquered.

Slander, says Lacon, cannot make the subject of it either better or worse. It may represent us in a *false* light or place a likeness of us in a *bad* one. But *we* are the same. Not so the slanderer—the slander that he utters makes *him* worse, the *slandered never*.—No one, says Jerome, loves to tell a tale of scandal except to him that loves to hear it; learn, then, to check and rebuke the detracter's tongue, by showing that you do not listen to it with pleasure.

He that clothes the poor, clothes his own soul. He that sweetens the cup of affliction, sweetens his own heart. He that feeds the hungry, spreads out a banquet more sweet and refreshing than luxury can bestow.

The Spaniards have a proverb, that "drinking water neither makes a man sick, nor in debt, nor his wife a widow."

Sorrows gather round great souls as storms do around mountains: but like them, they break the storm and purify the air of the plain beneath them.

Jesus Christ embodied in his system of religion, those principles of love and benevolence which meet with a response in every heart.

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